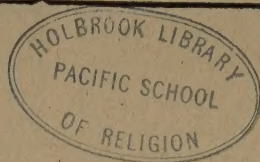


The American Friend

Old Series
Vol. LII No. 8

APRIL 19, 1945

New Series
Vol. XXXIII No. 8



Whither the Friends

Wilmer Tjossem

Lesson of the Vine Dresser

Lela E. Gordon

Franklin D. Roosevelt—The Unfinished Portrait

An Editorial

Protestantism and Our Quaker Heritage

David White

Are Parents Good for Children?

Cecil E. Haworth

English Friends Speak

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

To make it possible for all subscribers to have the Sunday School lessons in time for study before the date on which they are to be used, we are including three lessons in this issue.

For April 22—The Founding of a Nation (Exodus 18:19-24; 19:3-8)

The next three lessons cover a long period of time. They start with the Exodus from Egypt and the beginning of the national life of Israel and end at the zenith of Israel's glory as a nation under the reign of King Solomon. We can do little more than lift up a few of the incidents of this period and point out some of the leading characters. This span of time is of vital interest, since within this period of time the Children of Israel moved out of a position of slavery into a monarchical form of government, the splendor of which surpassed anything the world had seen up to that time. The Queen of Sheba was moved to say when commenting on its glory, "The half has never been told."

Moses had been reared in Egypt in the royal court by Pharaoh's daughter and had become a great general in Pharaoh's army. He had also acquired a knowledge of law. By nature and the influence of his mother, he was a very religious man. All of these things fitted him in a very splendid manner to become the leader, lawgiver, and prophet that he was. To take a crude, uncultured mass of people from slavery and give them a form of government and religion which was to affect the human family for centuries, was no mean accomplishment.

The Scriptures indicate that Moses and the people spent about forty years in the wilderness and it was during this time that the laws were given which were to furnish the background for the religious as well as the political life of these people for all time. The close of this period came at the death of Moses and the crossing into Canaan.

For April 29—Settlement in Canaan (Judges 2:6-7, 11-12, 18-23)

The second epoch of this period is called the rule of the judges or the conquest of Canaan. Two and one-half tribes did not take up their residence in Canaan but remained on the east side of the Jordan River. The other nine

and one-half tribes scattered over what was later to be called Judea, Samaria, and Galilee.

There was little unity or cohesion among the tribes. When they were attacked, a judge would be raised up to lead them in repelling the enemy. Of the twelve judges, Samuel, the last one, was thought of as the greatest. During the reign of the judges, the social, political, and religious life had degenerated to the extent that Samuel was forced to anoint a king as ruler in his stead even though he continued to drive from the back seat.

For May 6—The Hebrew Monarchy (I Kings 9:1-7, 26; 10:26-28)

Our third lesson brings us to the end of the United Kingdom. Saul, the first king, while starting out well, soon became a victim of pride and jealousy, coming to an untimely end at his own hands. Before Saul's death, Samuel had anointed the shepherd-king, David, to rule in his stead. David was able to unite the tribes into one kingdom. At the death of David, his son Solomon took the throne. It was under his reign that the Hebrew people went to the top in their national life so far as outward appearances were concerned.

To whatever school of thought we may belong, we are always in grave danger of falling into the error of placing too much emphasis on the question of historicity of the records of this period. The important thing is to be able to see back of the temporal and trace the movement of the unseen forces which brought forward a way of life that has profoundly influenced the world for good. Those who read United States history in years to come will see the rapid developments in material things and periods set off by terrible and unChristian wars. What they may not see is the record of the great forces of righteousness operating through godly people whose names will never be found in history books. These same forces we need to see at work as we read between the lines in Hebrew history.

It has been said that people progress or retrograde according to the virtues they attribute to their gods. If the attributes of heathen gods reflected the nature of the worshippers, it would not be strange if Jehovah suffered at the

hand of those who advocated obedience to him, for who today would claim to have comprehended the Infinite. History has very little value unless succeeding generations strive to avoid the errors of the past and add to the deposit of good which their predecessors have left behind. It is only then that the record of their doings becomes valuable as a guide in the laboratory of life.

If it could be proved that most, or all, of the Pentateuch was written or compiled during the period of the exile, and that most of the virtues and exploits attributed to their heroes were throwbacks in an attempt to use past history to support present practice, it still remains true that the sum total of the cultural life of these people over the years produced writers capable of giving to the world some of its loftiest ideals.

No doubt the most sublime ideal given by the Hebrew people is, "Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, and thy neighbor as thyself."

The study of these three lessons raises the whole question of governments. In the midst of unlimited monarchies, the children of Israel undertook something new under the sun in the way of government where God was the ruler.

The failure of this experiment is not an adequate proof that the plan was wrong since human limitations and weaknesses must always enter into the equation. William Penn said "Governments, like clocks, go from the motion men give them . . . governments depend upon men, rather than men upon governments. Let men be good, and the government cannot be bad: if it be ill, they will cure it. But if men be bad, let the government be ever so good, they will warp and spoil it to their turn."

While the physical conquest of Canaan seemed to have been completely achieved under David and Solomon, the outward splendor even to a grand, new temple dedicated to the worship of Jehovah could not conceal the fact that Jehovah was only one of the many gods to which Israel gave worship and loyalty. The price that Solomon had paid for earthly wealth, splendor, and security was the religious birthright of his people. Solomon's many wives from the pagan nations round about had been permitted to institute the worship of their idols in high places.

Questions:

1. What were the things which contributed most to the greatness of Moses?
2. Is the value of the ten command-

(Continued on page 155)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

PERCY M. THOMAS, Associate Editor

Subscription Price—\$1.50 per Year

New Series
Vol. LII No. 8

APRIL 19, 1945

Old Series
Vol. XXXIII No. 8

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Franklin Delano Roosevelt —The Unfinished Portrait

TWO hours ago we received word of the death of President Roosevelt. He died while sitting for his portrait. The painting is unfinished. Who, indeed, could now finish the portrait of a man whose life was drawn against the background of great crises. From the depression of 1932 to the world quaking catastrophe of 1945 he has been in the center of battles.

Being the President, he necessarily ran the gauntlet of political bludgeoning which the aspirant to every high office must take. Everywhere the President's opponents as well as his friends pause in respect to the office which he held and to the valiant man who occupied it.

Americans have seen in him the giant of the wheel chair who, when infantile paralysis laid its crippling hand upon him, dared his fate and turned physical defeat into spiritual victory. His courageous spirit placed him finally in the Presidency of the United States of America.

This is not the time to discuss our points of disagreement on certain policies of Mr. Roosevelt. Today we mourn with our fellow citizens the passing of one who not only gained the highest position in the nation, but whose passing also saddens millions around the earth. Nothing else could have happened, probably, which would have darkened more the hopes of these millions for a kind of peace that would offer some measure of security. We do not despair of such a peace, but the course by which it can come to us is less discernible now.

We must surely know that, no matter what our personal opinions were of Mr. Roosevelt's administration, the picture of his contribution to our years is by no means complete. The present, with much of its bias and prejudice, must give way to a more accurate picture which only the perspective of history can give. We are too near to our days to know them fully and to know the hardy man whose hand has been at the helm of the Ship of State.

More than once THE AMERICAN FRIEND has been diametrically opposed to some of his policies. We have not changed our opinions, but we shall understand more fully what measure of greatness may have been his as history completes the unfinished portrait.—E. T. E.

The First Freedom— To Do As We Ought

WHEN a new list of "Freedoms," "Columns" or other verbal devices appear, someone is sure to add a "Sixth Column" or a "Fifth Freedom." We have now been exposed to the "Four Freedoms" for a long while. There is always danger that an appeal or a defense for freedom may mean the right to vaunt our selfishness. It may suggest a lack of restraint—the right to do as we *want*. Even regimentation and coercion is better than unbridled license, freely used.

The basic freedom is a self-imposed control of one's life and actions. It is a submission to the higher freedom that flows from a conscientious, responsible mind, from one that sees slavery in license and freedom through the rigid controls by ideals, and occasionally by the State, for the good of all. Even free enterprise has nothing genuinely free in it if it issues in self-protecting barriers by tariffs and cartels. In a world of so much interdependence there is often little to distinguish between selling and buying as a condition for prosperity. International trade in which our neighbors share is, in that measure, economic freedom, but *license* to protect home industries and to develop other devices for skimming the cream off world industry is an immediate slavery for our neighbors and eventually for us as well.

Strange, isn't it, that no business man expects prosperity for himself if his customers are "broke," but he may feel that America can be prosperous while her customers (nations) abroad are "broke" or on a low standard of living.

There is no genuine right of freedom to get quick profits by any device in one decade "while the getting is good," and thereby drive nations to competition for markets, self-advantage, and to war. It has been said that goods will continue to cross national boundaries or armies will. It seems to be borne out by experience that we shall share or else we shall kill!

The question of lowered tariffs has recently arisen in our nation's capitol. We do not know *who*

should lower tariffs or *how much* or *when*, but of one thing we feel sure, freedom of trade must be facilitated the world over. It is time to make our national economic behavior square with our talk about world order and peace or our talk will prove to be only so much sentimental prattle. We must implement our orations on international cooperation with some genuine practice of it. There is our choice—the freedom to do as we *want*, and skim off the cream for ourselves, or the freedom to do as we *ought* and thereby lift standards of living abroad with consequent good markets and freedom for our neighbors as well as for ourselves. It is the basic freedom—to do as we *ought*. It is the only freedom, rightly used, that finally counts.

The test is now on. It will touch immediately the

California fruit grower, the Iowa farmer, and the Philadelphia business man. We can easily talk about world order when it doesn't cost anything. But it will cost. For a time, it will cost heavily. Are we willing to pay the cost in the price of oranges, pork and machinery? Are we willing to restrain our urge for profits *now* in order that we may profit with our neighbor nations in years ahead? Are all of us ready to have a restricted standard of living in order that standards elsewhere may be raised and that peace may be more definitely assured? That alone will not assure peace, but we can never have peace without it.

Which do we want most, more money and gadgets *now* or our sons and grandsons a few years hence? We must choose.—E. T. E.

Are Parents Good for Children?

By Cecil E. Haworth

IT is generally assumed that parents are good for children. Apparently the Creator assumed and intended that this would be true, too, since He planned for children to be with parents for the long period of their dependency—a score of years, more or less.

But as one reflects upon parenthood these days, one is moved to question whether the influence of many parents is really good. We have in the past condemned the Soviet government for breaking up the family unit and placing the children in a public institution. But one wonders whether children might not sometimes be better off separated from their parents.

LOOKING AT CASES

For instance, not many weeks ago a fifteen-year-old boy was being sent to a detention home; some states call it a reform school, others a training school. His mother had come to the railway station to see him off. She was so intoxicated that she staggered about over the platform. Her son several times urged her to go on home. Finally she fell and had to be helped to her feet. Her son said, "Mother, for goodness sake go on home before you embarrass me." Which of the two do you think carried the heavier responsibility for the boy's misbehavior?

The inhabitants of a city of some forty thousand persons were surprised to discover recently that in a period of twelve months \$129,510 was being spent for adult crime, while juvenile delinquency was costing only \$9,205 a year. The figures for adult crime covered the cost of the police department, the municipal court and the other costs of law enforcement. The cost for the delin-

Christian Family Week, May 6-13, has come to replace in large measure the emphasis of Mothers' Day. Friends Meetings will be primarily concerned with the meaning of home, and family life. This article written by the Chairman of the Christian Home Life Department of the Board on Christian Education of the Five Years Meeting will stimulate our interest.

quency of children, and young people up to seventeen years of age, provided for a juvenile court and judge, and a commissioner for boys, and one for girls, as well as one for the Negroes.

The record of convictions was in keeping with the cost. Over a period of twenty months, adults were convicted of 7,847 violations of the law, including about 2,500 convictions for drunkenness per year and all traffic violations, while in the same period only 103 juveniles were brought before the court. This meant that approximately thirty-three per cent of the adults had violated some law, actually this included many repeaters, while less than one per cent of the juveniles were convicted of some crime. Every hour and a half an adult was cited to court, but only once in every five days did the juvenile court have a defendant before it. Upon pondering such records as these, one is moved to ask where the responsibility rests for the breakdown in morals currently being discussed.

INFLUENCES OF THE HOME

Let us not dismiss such figures lightly, as if they referred to others but not to us. There are too many "good"

church members who are implicated in the breakdown of moral standards.

A minister recently told of a mother who came to him much disturbed over the waywardness of her ten-year-old son. Wouldn't the minister *please* talk with the boy and try to make him be good? Yes, the minister not only talked with the lad but also made him his "assistant;" he created small tasks around the church for the youngster to do. He said to the boy, "Now if you ever need me or don't know what to do with yourself, call me on the telephone." A few weeks of good behavior followed. Then one evening as the minister came out from the church, he saw his "assistant" on the street heading downtown. When asked where he was going, the boy at first evaded the question but later frankly said, "Well, mother had a party on tonight and had no place to send me; so she gave me a dime and told me to go to the movie." "Well, why didn't you call me?" asked the minister. He said he had tried to call him, which could have been true, but could get no answer on the telephone. Such a case reminds one of a statement attributed to Luther Burbank: "If we had paid no more attention to our plants than we have to our children, we should now be living in a jungle of weeds."

One community recently discovered that over a period of one hundred eighty days, the marriage license bureau had issued one hundred eighty-six marriage licenses while the court, during the same period, had granted one hundred sixty-nine divorces. What can we expect of the children involved in these broken homes? The records show that a great amount of delinquency among boys and girls traces back to broken or abnormal

homes. In one city, the juvenile judge has recently estimated that only about six per cent of juvenile delinquents come from normal homes.

YOUTH AND IDEALS

It is not only in matters of current moral standards that one questions the positive helpfulness of parents, but in many other fields. People of knowledge and insight tell us that racial antagonisms are not inherent in children but are caught from adults. Occasionally there may be an individual child who has been frightened by a dark face who carries an emotional scare for some time, or there may be some unfortunate experience with an individual of another race. But speaking in general terms, racial antagonism is caught from adults. It is not inherent in human nature.

The idealism of youth is often impressive. Not many months ago a son on Guadalcanal wrote home, asking his parents to read a specific chapter in the Bible each day, so that he could feel a closer sense of unity and fellowship with them each evening. Where is the initiative of parents in such a case? Truly, "a little child shall lead them."

An interesting fact is revealed in the case studies of juvenile delinquents in that very few are regular attendants at a Sunday School; the average would be between five and ten per cent. Yet how much do parents do in helping their children get to Sunday School. A recent case which came under the writer's observation is that of two children who waken themselves on Sunday morning, dress themselves for church, prepare their own breakfasts, and then get themselves to Sunday School while all this time their parents are lying in bed. Is it out of place then, to ask, "Are Parents Good for Children?"

Someone has well said that the younger generation does not so much need critics as it needs good examples. This is the crux of the whole matter. Of course, parents may be good for children and we are not suggesting that children be taken from their fathers and mothers to be reared in some kind of special public institution. But it is certainly a fact that the example of many parents is detrimental to the best development of the child.

FOR RESPONSIBLE PARENTHOOD

All of this intimates that parenthood carries with it important responsibilities which cannot well be evaded or delegated. Human beings cannot spawn children and then leave them to bring up themselves, as fish do. We cannot lock them out of our homes to do as they please until we return, without inviting disaster. Parenthood takes time. It is not a sparetime job. It involves twenty-

four hours a day, every day. That is what lots of parents do not want to give to their task—time. They will provide for physical needs and material luxuries. They will even arrange for educational opportunities and cultural enrichment. But to give a son or daughter the companionship of a parent and the advantage of a kindly, parental interest and oversight—well, that's just asking too much of busy fathers and mothers. The gift of a parent's time to a child, however, can be the most important provision of all. It takes care and thought and time to oversee recreation, to provide suitable reading, and to arrange for religious exercises in the home. Parenthood *in absentia* doesn't work very well.

From the viewpoint of improving society, from the viewpoint of untangling some of the snarls of current life, from the viewpoint of making a better world for tomorrow, there are few things more effective than the average person can do toward such goals than to contribute sons and daughters who have wholesome personalities, and who are undergirded with Christian idealism and spiritual strength.

As we approach Christian Family Week, which is properly coming to be associated with Mother's Day in May, let us give some long, long thoughts to the query as to whether our example and influence is good for the children around us.

Lesson of the Vine Dresser

By Lela E. Gordon

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

John 15:5.

THE last words of our friends make deep impressions and the final teachings of Jesus are not different. The last supper together was destined to be engraved deeply on their minds. We are grateful to John for this pen picture of that farewell meeting.

Dr. Moffatt, in his translation of the New Testament, inserts chapters fifteen and sixteen into verse thirty-one of chapter thirteen, which order, he maintains, is the original position. Read in this sequence we have a very clear view of the setting of this climactic occasion: "When he (Judas) had gone out Jesus said, I am the vine ye are the branches . . ." and on through all of chapters fifteen, sixteen, fourteen and seventeen with its closing prayer.

The room was now a place of harmony and love. Jesus could say to the eleven some things of such depth and spiritual import that the record of it has sometimes been called "the Holy of Holies" in the New Testament. As Calvary draws near and the shadow of the cross casts its inescapable gloom upon them, the Master speaks, using his last object lesson which was ever his favorite method of portraying truth.

On the table before them is the fruit of the vine. The process by which it came was well known and accepted—there had been a vine with live branches and there had been a vine dresser, now He could speak of God's method of producing fruit in the realm of the spirit.

THE CARE OF THE HUSBANDMAN

To this select group of disciples, Jesus said, "Now ye are clean through the

word I have spoken unto you." The pruning knife of truth does very essential surgery. For more than three years God, by the medium of the spoken word, had been trimming and fitting these men to be bearers of truth to coming generations. The "sons of thunder" had been quieted and their passions tamed. Through them and the other nine there shone a refinement of spirit and a cleanliness of purpose that the vine dresser had effected with the severity of love.

When we cease to welcome and to know the word He has spoken, life gets dirty and tangled and unkempt. We ail deeply at this point in American life. In one school room where a Quaker teacher had thirty-five children enrolled, she asked on Monday morning how many had attended Sunday school; seven raised their hands. She then asked how many had parents who went with them to the church and two hands were raised. Now that was an average sort of school in an average sort of town with ample church privileges. It is cause for grave concern that the word He has spoken is getting so little chance at our disordered lives.

The therapeutic effect of Scripture reading was known to David who said, "Thy word have I hid in my heart that I might not sin against Thee." I remember an interesting story told by a Friends' minister a few years ago, out of his personal experience. With much labor he had grown a very fine garden but one morning, he saw, with deep dismay that his neighbor's sows had destroyed all the work of his hands during the night. In quick anger he declared he would give that neighbor "a piece of his mind." Then he remembered Paul had commended his church at Corinth because they had taken joyfully the spoiling of their goods, knowing that

in heaven they had a better and enduring substance. The cleansing effect of that text was fruitful of much good in the community where he served. How much we need the vine dresser!

INNER LIFE AND POWER

"As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me . . . for without me ye can do nothing." The individual who stands alone in a world like this with no sense of the nearness and power of a loving Lord, can never answer the deep and tragic needs of men. Hungry-hearted folk will look to him in vain for help, his detached spirit is dead, his life is empty. The world is glad for its successful business men, its keen-minded attorneys-at-law, its devoted scientists, its master farmers, its skilled laborers and eloquent speakers, but none of these alone answers to man's inner hungers. The heart-hungry man wants to see evidence of a power for good in the market place, a love of truth and honesty in the courts. He is encouraged when in the field of research a man says, "O God, I think thy thoughts after thee;" when he touches the spirit of a man who plows and prays, working with God in the daily round; or when he hears a sermon that is born of a Christ-like passion to help someone. Theodore Roosevelt is credited with saying, "Go to church. You may not always hear a good sermon but you will be almost certain to hear a sermon by a good man and that is important." Running the gamut of human skills, "without me, ye can do nothing" of eternal worth, we find—

"In the things we do and the words we say

Life of our life He lives today."

ANSWERED PRAYER

Jesus said this life in the vine is the secret of answered prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Answered because we share with Him in His own hopes and aspirations for ourselves and others for whom we pray. We are restrained and taught not to ask for things to use selfishly, not to insist on the shaping of circumstances that could result in leanness of soul. We are led to a quiet trust in Him whose will is wiser than our own.

But if through the breathing of his Spirit, as He permeates our lives and purifies our longings, there comes a well-defined prayer for something seemingly impossible—that too, shall be answered, for "all things are possible to him that believeth." This is the explanation of great ventures of faith and their exceeding great reward all through the history of the Christian church. Jesus would

have His disciples in all ages remember that nothing is impossible with God.

A number of years ago in a western Kansas town, there was a struggling Friends' church whose building was about to be sold for debt. It was the only church in the community and in deep concern the congregation went to prayer. On the day set for the sale, a train was forced to stop for repairs for a few hours. Among the passengers who alighted was a rather distinguished looking man who strolled down the dusty street and asked if there were something special going on in town to draw a crowd in this little village. He was told they were selling a church at auction that afternoon. He asked to meet some of the members and learned they were in the building at prayer. He walked to the prayer meeting, inquired how much money they needed and wrote a check for the amount. It was Jay Gould, one of America's richest men. Yes, that is what Jesus said, "abide . . . ask . . . it shall be done." That should give us courage for a time like this and make our lives as fruitful for this age as were the lives of those who heard the promise in that farewell meeting long ago.

"So many, many hearts have need of prayer O, let us pray."

The historian, Gibbons, said that the early church "out-thought, out-lived, and out-died" their pagan neighbors. There was a reason and there were also amazing results. "To us may grace be given to follow in their train."

WORSHIPING IN GROUPS AND ALONE

BY LEONARD S. KENWORTHY

Much has been said in recent years about group worship. Much has been written on that subject. The values of fellowship groups and Christian cells have been emphasized. The potentialities of retreats and ashrams have been explored. The importance of community has been stressed. We have become group conscious in our thoughts about worship.

Little of this is amiss. Confronted with an insane world, we have sought out like-minded individuals with whom to explore the real sources of spiritual sanity for ourselves and society. Baffled by the problems posed in our day to day living, we have welcomed opportunities to search together for the answers to life's question marks, small and great. More than ever before we have cherished the experience of group association, group living, group worship.

Yet there is another aspect of worship which we are likely to overlook. To ignore it, or fail to emphasize it, stunts our own spiritual growth and the

growth of those groups in which we live and move. That aspect is, worshiping alone.

It was Christ's custom to worship in the synagogue on the Sabbath, and to preach to the crowds or individuals wherever He went. It was His plan of evangelism to associate Himself with others in a fellowship, a society of friends, or a cell. It was his choice from time to time to go with others into retreat.

But many of the deepest, most moving experiences of His life, were times when He worshiped alone. When the great decisions concerning His public ministry were to be made, Jesus went into the desert—alone. When he had poured out Himself to the crowd of five thousand, He took leave of the people, and "He went up the hill to pray," again, we presume, alone. And when this friend of mankind, this hero of history, this revealer of God, faced the crucifixion, He took three of his disciples with Him part way, but He went on "a little farther."

On the Damascus Road, Paul experienced the contemporary Christ and in an open field, Fox heard the voice that spoke to his condition. Neither was encumbered by the presence of others. In these spiritually saturated experiences they were alone with God.

Nor is this experience limited to the spiritual giants of mankind. A self-exiled scientist of our day, living alone for months in the silent Arctic wastes, discovered that "The human race is not alone in the universe. Though I am cut off from human beings, I am not alone," he has written. "For untold ages man has felt an awareness of that Intelligence. Belief in it is the one point where all religions agree. It has been called by many names. Many call it God." Such is the experiential testimony of Admiral Byrd as he lived and worshiped alone.

Others, and their name is legion, can testify to the deepening experience of individual worship, not as a substitute but as a supplement to group experience.

There are times in one's religious development when these periods of individual quiet communion almost completely satisfy one's worship needs. In adolescence this is particularly noticeable. Ask any group of young people about their most meaningful religious experiences, and a large number will mention times of solitude, usually in the out-of-doors. In groups where people are constantly together, the individual worship oftentimes fills a much greater need than group worship. Such is the case today with many men in CPS units. With persons who are constantly working with human beings, the individual worship period often seems more satisfying than worship with others.

For everyone there is need for fre-

quent worship alone. It can be any time, anywhere. Are we aware of that necessity? Do we really know how to worship alone, or are we dependent upon others for what we have erroneously considered *our* worship? Do we draw apart from the world, yes, even from our most intimate associates, to practice the Presence of God? Have we experienced the joy and power and strength of individual as well as corporate openness before God? Have we availed ourselves of the freedom inher-

ent in such worship to experiment with many kinds of private devotions, until we have found those which really satisfy, strengthen, and send us out as evangelists? Or are our worship experiences limited?

We need to experience the vitality and power of the mass in worship. We need to experience the warmth and comradeship of the smaller fellowship. We need, just as much, to experience the intimacy, frankness, joy and renewal in the times of worshiping—alone.

Protestantism and Our Quaker Heritage

By David White

OUR Protestant Heritage" by Samuel McCrea Cavert (in THE AMERICAN FRIEND for January 11, 1945) provides an excellent outline of the essential principles of historical Protestantism. But as a convinced Friend, I could not help remembering that the spiritual awakening that resulted in the Society of Friends in the seventeenth century was as much a denial of the Protestantism of those days as it was a protest against Roman Catholicism. Let us therefore examine the early Friends' attitudes toward these Protestant principles, to see if the original Quaker criticisms of Protestantism have any relevance for us today.

At this point, we Friends must ask ourselves if our own contemporary practices are any better than those of Protestantism. The obvious answer is *no*—or, at best, not enough so that it makes any very great difference. But it seems to me that in its beginnings our Society affirmed principles which even today would make it possible for us to go far beyond the best potentialities of Protestantism, limited as it is by the serious omissions and the downright mistakes of its basic tenets. It seems to me, in other words, that the first Friends' reasons for refusing to try to reform Protestantism from within are as good today as they were then, and it is up to us now to reaffirm the *faith* and the *practice* of early Quakerism.

I.

As his first proposition, Cavert writes that "Protestantism . . . insists upon the immediacy of man's relation to God." That this is true to historical Protestantism is easily demonstrable. Nor did the early Friends deny that man's relation to God actually is one of instantaneous immediacy. They did insist, however, that Protestantism was too easily content with the speculative, or metaphysical fact, such as this state-

ment implies, and that for this tenet to become a *religious* as well as a speculative truth, some drastic practice is necessary to affirm it in action. Seventeenth century Protestants and Catholics spent much time in violent argument about the truth of this and other Protestant beliefs. The Quakers arose to make man's metaphysical relation to God the total, everyday experience which it quite palpably was not for either of the two great bodies of Christianity.

"Instead of pointing to a redemptive organization or a system of legalistic requirements," Cavert goes on to say, "Protestantism points to a simple personal act of trust;" "we are really saved—brought into right relation to God . . . by what we put our trust in, by what we commit ourselves to, by what we set our hearts upon." But if this "personal surrender of the soul to God in Jesus Christ" remains so "simple" that it is not *real*, then we have our trust in money, technological progress, government, worldly power, and all the rest of the obviously ungodly things to which most of us give our working faith today. The early Quakers insisted that the only "personal surrender" which has any validity is not a matter of a particular conversion alone but is a full-time life-work.

II.

"Protestantism . . . holds that the Scriptures provide the decisive norm of Spiritual authority. . . . The Scriptures provide the only record of the Divine self-communication, and it is for this reason that they have an authoritative character." The seventeenth century Friends did not deny the first of these two statements; but if there was one thing about which George Fox, for example, was uncompromising, it was his insistence that written and spoken sources other than Biblical Holy Scripture were also valid. To say otherwise,

as Protestants do in such statements as this just quoted, is precisely the same denial of the Holy Spirit's workings as that of the Roman Catholic Council which ruled that the Holy Ghost had spoken and was never again to speak! The Scriptures do *not* provide "the only record of the Divine self-communication," and this cannot therefore be the "reason that they have an authoritative character." The saints of God both before and since Christ have been moved by the Spirit of God to give us His word, and the authority for such words must always ultimately be found in the *hearer's* own experience of that Spirit; such authority can never be wholly external. To say otherwise is idolatry, because it invests what is not God with His authority.

Cavert goes on to maintain that Luther "insisted that the thing of crucial moment is the Christ Who is enshrined in the Scriptures." This statement again reveals the early Quakers' reasons for denial of Protestantism, for they insisted with one voice that Christ is, on this earth, "enshrined" nowhere but in the souls of men! The Scriptures themselves, said those early Friends, proclaim this. But Cavert concludes his proposition by writing that "The Bible is thus the Protestant's anchor to keep the Church from drifting away from its permanent base in Jesus Christ." That this has been the case may account for the fact that the Church has "drifted" so far from Jesus Christ! As the first Friends insisted, only a permanent base in the Jesus Christ of living experience can guarantee against such drifting.

III.

That " . . . there is a universal priesthood of believers" is our next Protestant affirmation. The Quaker says that there must be a universal priesthood of *practicers*; this insistence seems especially pertinent today when the "believers" would be a universal travesty on any priesthood!

But this Protestant lay priesthood is said to "give a new dignity and liberty to the ordinary man;" it has even been held to give an "infinite value" to the individual. But if such a priesthood means mere belief without significant and Godly practice, where is the basis for such value? An "infinity" of value is only to be found where an infinity exists—in the Christ within that "lighteth every man that cometh into the world;" and the "value" is only to be found in actual experience which is demonstrably valuable. Again we have an undeniable metaphysical fact, that men are of infinite value, opposed by an equally undeniable fact of experience, that men do evil and reap the results thereof. Protestantism seems to have

no working corrective for this ethically crucial paradox; the early Friends did have such a corrective in their insistence on a rigorous spiritual discipline, simplicity, and "right livelihood."

"The Roman Catholic Church makes the priest and the theologian the guardian of truth and the director of conscience," writes Cavert. But Protestantism has no such guardian or director at all! Witness the perennial confusion of the churches concerning such a problem as that of war and the individual, and look at the long equivocation in practice over racial equality. Take also the churches' significant lack of any guidance of conscience either in these matters or in the more central matter of growth in the individual's spiritual life. But Quakers from the beginning have contended that Christ must maintain a living reality in the experience of His professors if there is to be a real priesthood of any kind and a Christian community worthy of the name.

IV.

"Protestantism . . . stresses the importance of religious freedom." It certainly does! But this principle has always lacked a necessary corollary: Even religious freedom can never be absolute; the individual is ultimately subject to some authority or other. The early Quakers knew that without deliberate, disciplined submission to the authority of the Holy Spirit in experience, any religious freedom results only in confusion and anarchy; but Protestantism then as now knew only the authority of the Scriptures. It is also said that Protestantism's religious freedom "makes for a religion of conscience and conviction, free from compulsion from without." This ignores the fact that there must be a freedom *for* as well as a freedom *from*. Protestants have always been more or less united in their knowledge of what they are free from (freedom "from compulsion," for example); but they tend to be vague and contradictory in the extreme about what their freedom is *for*. This failure to realize that no freedom exists without a corresponding *responsibility* seems as true of sixteenth and seventeenth century Protestantism as it is of such contemporary Protestant thinkers as Reinhold Niebuhr, who is quite ambiguous when he considers the actual experiential practices and duties of the religiously free man.

V.

Last is the proposition that "Protestantism . . . tends to a new valuation upon the common life and labor." But it is a commonplace among historians today that the rise of industrialism is concurrent with and greatly dependent upon the rise of Protestantism, particu-

larly of Calvinism. We know this industrialism today as near-slavery to money and machines and helplessness in the face of mass unemployment and recurring wars. It is true that Protestantism got rid of "the dual standard of ethics" resulting from the division between the priesthood and the laity. But the result, far from being restoration of "secular life to an honourable status," has been a lower standard of ethics all around and the virtual disappearance of that spiritual leadership without which any society must disintegrate and die. For an example of these lower standards, compare the business ethics of today with those of the guildsmen of the late Middle Ages, or even of our own farmer-craftsman-merchant forefathers; and for evidence of our lack of leadership, let us ask ourselves if the churches led or were led into their position with regard to the current war.

Cavert "readily admits" that " . . . Protestants have fallen far below the Protestant principle of permeating the social order with Christian values," and he continues, " . . . but we can surely maintain that the emphasis on man's serving God in the so-called secular vocations is our best ground for hope of introducing a new spirit into the life of society." Four centuries of failure would seem to offer very little surety for this statement; instead one is led to wonder if such a statement is not sheer sentimentality, based, perhaps, on the faulty faith that since Protestantism holds so many obviously creditable beliefs and claims Christ for its authority, things will somehow turn out all right in the end.

Let us insist that "a new spirit," in Cavert's words, which is not the Holy Spirit is not even worth injecting into "the life of society;" and let us not forget that the Holy Spirit of God is not to be bought with technological power or got by any means short of giving up everything else to get it. Then if we ourselves are capable of it and willing to pay the terrific price demanded, we will set quietly to work on this one thing, until we have, by God's grace, achieved it.

EPISTLE OF GENERAL MEETING OF FRIENDS IN AUSTRALIA

To Friends Everywhere:

At this time of our General Meeting and Summer School, we have been very conscious of the world community of Friends. The epistles which we have received from the Yearly Meetings scattered throughout the world have been read in our Monthly Meetings, and these, together with the warm messages

received from London and the Australian and New Zealand Committees, have deepened and strengthened our sense of community. We especially rejoice in the personal contacts that have been possible this year through the ministry of Harry T. Silcock, who visited our Meetings on his way home from China, and through the presence at our gatherings of Wilym Jenkins, who has shared with us his five years' experience as a member of the F.A.U. China Convoy. We have been greatly helped, too, by the contribution which certain Europeans now living in Australia, have made.

At one evening session of our Summer School, Europe was represented by an old scholar of Friends' school, Ommen; a member of a Young Friends' group, Berlin; a social worker from the Quaker Centre, Vienna; a German teacher who worked with Friends on the allotment scheme in South Wales; and an Australian member of the Geneva group. At other sessions we considered the special problem of our relationship to India, China and Japan.

We are saddened by the thought that our country, by its refusal hitherto to recognize the principle of racial equality, has contributed to the enmity which lies behind the present conflict.

We rejoice that Friends are being led more and more to share the burden of the world's suffering, yet how can this burden be borne save by those who seek to know and to do God's will. So we have searched our own hearts and asked ourselves "Are we really in earnest when we say that Jesus is the Way of Life and the Way to God? Do we care enough that his Way of Love may be manifest through us?"

We believe that the power to live is there for us all, if we earnestly desire it. Only thus can we not merely *give* a message but *be* the message, only thus shall we be moved to speak in terms that have meaning for our own time and generation, for the church of God is built of the living stones of the present, not worn stones from the past.

We realize how much depends upon our meetings for worship; their power comes from fires burning at the centre of each individual life. To those who truly seek Him, God gives his strength, and in this strength we pray that we may go forward, for each one of us may share Paul's experience—"I can do all things through Christ which strengtheneth me."

Signed in and on behalf of the General Meeting for Australia, held in Melbourne, January 8 to 12, 1945.

A. SIDNEY WRIGHT, Clerk.

160 Forest Road, Arncliffe,
Sydney, New South Wales.

Whither the Friends

By Wilmer Tjossem

BOTH in and outside of Friends' circles, the question has been repeatedly asked: Why are such a large percentage of Friends' boys in the military service? To be sure, it is disturbing to most of us to be reminded of the fact that only ten percent of Friends' eligible young men are in CPS, but as yet I have heard no satisfactory answer to this rather pertinent question. The Mennonites and Brethren organizations have a much more enviable record as far as percentages go. Why?

After having been in both a Friends' CPS camp and special project unit, I have had ample opportunity to become acquainted with much of the basic pacifist philosophy of the men in Friends' CPS. I was born and reared in a Conservative Friends' community, educated in a Friends' secondary school and college. Through my close contact with Friends, I have become acquainted with many young men who have been similarly exposed to Friends' doctrines.

Many of these acquaintances are in CPS, but many others, the majority in fact, are in the armed forces. Here in CPS I find some of the most staunch pacifists represent denominations that have been anything but historic peace churches. What makes a Conscientious Objector? It certainly isn't religious teaching and affiliation alone. The Mennonites, Brethren, and Christadelphians too have been only partially successful in guiding their young men along pacifist lines.

THE TWO BASES

The occasion presented itself recently for me to discuss this matter with a young Mennonite CPS man. Before either of us had said much, the great difference in our respective religious and pacifist thinking became distinct and obvious. His philosophy couldn't satisfy me—and vice versa. However, out of my observations and out of my conversation with that young Mennonite came, I believe, a part of the answer to our question.

The Mennonite represented what might be called the original basis for pacifism; the strictly spiritual. The Mennonite felt that his only obligation is to God; that he is responsible only to God. He cared very little about legislation or the workings of the other agencies of government and society; he asks nothing from society except the right to pursue his own way of life and to worship and act according to the dictates of his Bible and conscience. It is not for me to criticise in any way such a person, or the ideals which he

holds and represents. Perhaps his is the philosophy that I and many of my fellow CPS men lack. For the sake of the discussion, however, it is sufficient to say that the Mennonite and I hold distinctly different ideas concerning pacifism, CPS and religion. It is this underlying difference that explains some of the reasons why Friends, compared with Mennonites and Brethren, are faced with what many call an "embarrassing" percentage in CPS.

Friends' Meetings have frequently expressed disappointment at the lack of religious activity in their camps and units, perhaps justifiably so, for a group of religious conscientious objectors should represent a refined brand of spiritual devotion. The history of Quakerism is well provided with stories of staunch and able men who held firmly to their convictions; men who were openly dedicated to a life in the service of God. Outward manifestations of their dedication were integral parts of their daily lives. But actual camp experience had led me to believe that by far the majority of the men in Friends' CPS, while they might very well have a deep personal religion, are not given to making it the central theme of their CPS lives and pacifist thinking. Their pacifism does seem to incorporate, nevertheless, concerns for virtually every phase of human welfare; some of which are cooperatives, race relations, politics, and labor. Friends' hospital units are making themselves conspicuous in attempting to improve care of mental patients, but the enthusiasm and determination which has been summoned to carry on the program has come largely, I believe, from an intellectual and logical appraisal of need and a consequent sense of moral obligation to do something about it.

SPIRITUAL AND INTELLECTUAL

Therefore, whether or not Friends are ready to admit it, the present generation of Young Friends are not following directly in the footsteps of their predecessors. The type of deep spiritual life which characterized the early Friends, and which found its way into nearly all their oral and written expression, is much less apparent in the present generation. Whether such a tendency spells weakness is difficult to discern, but observation of present circumstances within Friends might indicate that it does.

Quaker pacifism is undergoing some fundamental changes, that is, it is moving from the realm of the spiritual to the intellectual. Spirituality as defined

by Webster, is that which is of the soul or its affections as influenced by the Divine Spirit. Intellectualism, on the other hand, is the doctrine that the ultimate principle of reality is reason. The influential pacifists of today seem to rely almost entirely on the "intellectual" approach. Friends have apparently adopted a similar approach, and in doing so are becoming diffused into the field of intellectual pacifism, and this writer feels that such a trend, is the cause of the wide gaps in the ranks of young Friends in CPS.

Conscientious objection to war still retains, in the minds of most people, a strong connotation with religion—religion in the strictly spiritual sense; hence a man who practices honesty with himself and society may feel he hasn't the spiritual rudiments consistent with a CO position, a situation which in some cases could be blamed upon his Meeting, but in other cases would be unavoidable. On the other hand, the hard logic of militarism can many times render a conscientious individual helpless against the more abstract and idealistic pacifist logic. Not every young man is intellectually capable or prepared to accept pure logic as a basis for conscientious objection to war. Whether a man is motivated by intellect or spirit, it is essential in either case that he be prepared emotionally to assume a stand and take the consequences.

Friends will do well to crystallize their pacifist philosophy, but in the meantime, it appears that we shall have to be content with quality of thought rather than number of men in CPS.

RED CROSS AND QUAKER COOPERATION

In India, one hundred and fifty thousand children, and expectant or nursing mothers attend milk canteens daily. Eight hundred tons of evaporated milk have been sent from America and are distributed by the Indian Red Cross under Quaker supervision through local voluntary committees in the villages. Over three hundred and fifty million multi-vitamin tablets were sent to India by the American Red Cross and given to the Indian Red Cross which turned them over to the Quakers for distribution through their system. These were an especially desirable sugar-coated type of vitamin tablet and came at a time when they were much needed. The close cooperation of the Red Cross and Quaker relief service is again illustrated in the work in India.

People should think less of what they do and more of what they are.

MEISTER ECKHART.

ENGLISH FRIENDS SPEAK ON "SAN FRANCISCO"

It is our conviction that peace can only be securely established as the unity of mankind is recognized and practised.

No one denies that our world is for many purposes today a single entity: economic interdependence, the development of rapid transport, of wireless and other modern inventions have brought the ends of the world together; and it is therefore both necessary and fitting that the statesmen of the world should continue the process already begun of providing suitable permanent machinery for the expression of the common life of the whole human race. The immediate objectives of such machinery must be the prevention of war and the promotion of intercourse, but if the structure to be built at San Francisco is to rest on firm foundations it must give adequate expression to that great truth that the human race is one family, a truth recognized from ancient times by religious and philosophic teachers, and accepted in principle by all civilized peoples. The peoples of the world are united not simply by economic circumstance but by the essential spiritual nature of man. Men of every race and nation must be the beneficiaries of the new world order.

I.

Much of the disorder of modern times has arisen from the worship of power and from competition for power. We are all in some measure responsible before God for this tragedy of mankind. We are none of us utterly divorced from our fellows, either by complete perfection or by utter depravity. If our new world is to be securely built, it must arise from a fellowship founded in repentance and in a common effort to build afresh and quite differently.

Peace rests upon the confidence of goodwill. The concentration of overwhelming power may temporarily prevent any fresh outbreak of aggression, but such measures are only a precarious expedient. Not by coercion and penalties will the world be turned from war and competing armaments, but by the single-minded pursuit of the individual well-being of ordinary men and women.

Among the most fruitful developments of the Geneva system have been the work of such bodies as the International Labour Organization, the Health Organization and the Central Opium Board. All these have involved common effort for a common benefit. This lays the ground for confidence. It is the experience of the Society of Friends in its relief and reconciliation work that it is not enough to do good to others. One must work not so much for them,

as alongside of them. They must be brought into a common undertaking. In the forefront of any General International Organization must stand the machinery for effective economic and cultural collaboration.

II.

The hope of peace lies in mutual cooperation in international reconstruction and public works, in concerted measures against poverty and disease, in educational collaboration and in the establishment together of the freedoms and responsibilities essential for the common man. Provision must also be made for the world control of mineral resources, raw materials, migration problems and other vital functions of the world community. As such steps are taken, the way will open to a progressive and willing "abandonment of the use of force" by all nations and to universal disarmament, as foreshadowed in the Atlantic Charter (clause viii).

Nations will also come to accept third party judgment in all international disputes, political and economic. For the good of humanity is paramount and to this every state, however powerful, should be prepared to bow.

The world today is passing through a trough of cynicism and of doubt in human nature and human destiny. There are many who think that the best the world can hope for is a precarious peace based on overwhelming force, lasting perhaps fifteen or twenty years. We trust that the delegates at San Francisco will not allow themselves to be paralyzed by this cynicism. Mankind, in spite of the unspeakable cruelties and brutalities that we have been witnessing, can respond to noble ideals and purposes: it awaits leadership of courage and integrity. The welcome accorded to the Atlantic Charter was noteworthy. It was taken to be a call to all men to build a new world on moral foundations, not a statement of rights for the victorious nations. We suggest that its original purpose be reasserted; this will help to cure the current cynicism.

We hope that you, as members of the San Francisco conference, will keep steadily before your minds the needs of all oppressed and forgotten men and women, war-ravaged and starving, whether in Europe, Asia, Africa or elsewhere, and those who have hitherto been denied the economic, cultural and spiritual benefits now available for all men. May it be given to you to meet these needs and to set up for all men, for (they are) all God's people, a habitation fit to dwell in.

Issued by the Meeting for Sufferings of the Society of Friends, 2nd March, 1945.

CALL TO PRAYER FOR UNITED NATIONS CONFERENCE

The Conference of the United Nations on the charter of the general security organization, which opens at San Francisco on April 25, may well be a turning point in the history of our time. The success of this conference can offer reasonable hope for the development of a just and durable peace. Its failure would mark a long step toward a third world war. Our churches are profoundly concerned in the outcome of these deliberations. Basic conditions of human welfare and basic Christian purposes are at stake. We, therefore, join in urging our people to observe Sunday, April 22, and Wednesday, April 25, as occasions for special intercession.

As the conference of the United Nations convenes, let us give thanks: That the opportunity is now given to make a new beginning in the development of effective world community for the maintenance of peace with justice.

Let us confess: That we have been concerned too much with our own affairs, at times indifferent to the needs of others and unready to make sacrifices to prevent war and to insure peace.

Let us pray: That out of the suffering and sacrifice of our war-torn world there may be born a new willingness among men to work together for the common good.

That the Holy Spirit may give to the conference delegates both the will and the wisdom to fashion an organization which shall bind the nations effectively together for mutual protection and benefit in one family of mankind.

That our government may be guided to accept its responsibilities to give the full support of the United States to all constructive agreements which the conference may achieve.

That the peoples may undergird their governments and the international organization now projected in the development of world order, freedom and justice under law.

And that to the churches and nations God may give a deeper faith in the possibility of a better world order, based upon His holy and redeeming purpose as revealed in Christ, and a stronger will to persevere in its achievement.

The Cleveland Conference stated that: "... our government should adopt and publicly proclaim its *long range goals* ... should not merely talk about its ideals ... should get down into the arena ... Our electorate ... should not judge its government merely by immediate results ... rather by its long term objectives, and whether it works competently to achieve them."

HIGH SCHOOL CONTEST

The following is a release from the Forerunners, a national high school youth organization, the members of which agree to "keep faith in the ideal of world brotherhood and to explore its meaning in relation to peace, race relations, personal conduct, economics and politics."

To encourage high school young people to do some serious thinking about the question of peacetime conscription for military training as a permanent policy for the United States, The Forerunners offer a trip to Washington, D. C. or New York—three days in either city, visiting all the places of interest, and with all travel and entertainment provided free of cost—to the writer of the best statement, in the opinion of the judges, on the subject: "The Case Against Peacetime Military Conscription." Additional prizes will be awarded the writers of the ten next-best statements—five prizes of ten dollars each, in cash, and five prizes of five dollars each, in books of the winners' choice. The judges of the contest are: Dr. Alonzo Myers, of the National Education Association; Senator Arthur Capper, of Kansas; and Josephine Johnson, author of the Pulitzer prize-winner, *Now in November*.

Following are the rules of the contest:

1. Statements must not exceed seven hundred fifty words in length.
2. Entries must be postmarked not later than May 31, 1945, and sent to The Forerunners, 2929 Broadway, New York 25, New York.
3. All statements remain the property of The Forerunners and may be used by them in any way they wish.
4. The decision of the judges must be accepted as final.
5. Statements must be written on one side of paper only, and must bear the name, age, and address of the contestant, and the name of the school he attends, if any.
6. Contestants must not be over eighteen years of age.

Contestants will find a wealth of material on the question in newspapers and magazines in school and public libraries. If they wish, however, they may send twenty-five cents to The Forerunners, 2929 Broadway, New York City, and receive a packet of literature on peacetime conscription. This packet includes a sixty-four-page booklet which discusses the chief arguments on both sides of the issue, and which will be of permanent value for individual reading or for use as a guide by study and discussion groups. The packet will be of considerable help to contestants in preparing their statements, but its purchase is entirely optional and in no way affects

eligibility for the contest. More specific information regarding The Forerunners will be supplied gladly upon request.

ONE WAY TOWARD UNDERSTANDING

BY D. REEVES SHINN

We are facing a period when a pleasant smile carries with it trust, love, and understanding. Some of us may want to reserve this for our own family or friends only. When we watch little children with each other or among strangers, however, their eyes and faces invariably smile without reserve.

I have the habit wherever I am, whether riding on the bus, walking on the street, or eating in a restaurant, of observing people. This has brought its own reward many times. Recently the manager of a large restaurant asked me to follow him back into his private office. He seemed troubled and ill at ease as he asked, "What is life all about? What is there that I do not understand? I work ten and twelve hours a day. I make money—yes, lots of it; but I'm not happy. I should like to have your kind of happiness. When you come in here all of us are happier than we were before. What is it? I want to know." As well as I could explain, I told him that I just try to act under the guidance of God, but that I had to surrender a lot of things in order to know God and, when that was done, happiness came.

This Greek man of the restaurant seemed very thoughtful as I left him. Several days later we met again, and he said that he had been thinking about our conversation, but it was not all clear to him yet. He added, however, "I am trying to understand." When I saw him the third time, his face lighted up with a beaming smile as he said, "I'm so happy because now I know, for I have caught the light from God."

Some of his helpers asked what I had done to Big Mike. They said that he was so different, that he used to talk so gruffly and tell them to hurry and to work harder; while now he tells them to take it easy and not to work too hard.

STARVATION UNIT

One of the most dangerous—and significant—of the experiments in which CPS men have taken part was begun this winter at the University of Minnesota, where for six months forty-five volunteers are being systematically starved until their condition parallels that of the most severe war sufferers abroad. Following this they will be restored through the use of various test rehabilitation diets. The data obtained will indicate the nutritional balance most efficient in restoring normal health to

debilitated peoples after the bodily and mental ravages of prolonged hunger.

The success of this experiment depends on complete control of food intake under prescribed conditions. Therefore the subjects eat only meals served by the laboratory kitchens, eat all the food served and eat no other food. The effects of this on the men are obtained periodically by psychological and physiological measurements.

While the men are on the starvation diet they are taking courses in the university which will directly train them for relief work when the opportunity comes. These courses include foreign languages, geographic area studies, relief methods, etc.

CHURCH, LABOR AND CAPITAL

The National Association of Manufacturers is probably the most representative group voice on problems of industry, from the viewpoint of capital and employers. Their most recent study called, *Background Material, No. 8*, is designed for conferences with churches. It may be ordered from N.A.M. Committee on Cooperation with Churches, 14 West 49th Street, New York 20, New York.

The Federal Council of Churches, 297 Fourth Avenue, New York, has an industrial division under the secretaryship of James Myers. He is the author of an important book, *Do You Know Labor?* Persons wishing to have a look at both aspects of the industrial problem, can order literature through the above address. James Myers has recently been chosen to receive the annual award of the Workers' Defense League.

CONTRIBUTORS

VINCENT BURNS—3068 West 12th Street, Los Angeles, California.

ANN DIMMOCK—Falmouth, Massachusetts.

LELA E. GORDON—Friends' minister, Kansas Yearly Meeting, 1205 New York Street, Lawrence, Kansas.

GEORGE FREND—Post Office Box 188, San Pedro, California.

CECIL E. HAWORTH—Chairman of the Home Life Department of the Board on Christian Education of the Five Years Meeting, Friends' minister, 213 Edge-dale Drive, High Point, N. C.

LEONARD S. KENWORTHY—CPS assignee, Box 904-A, Yale Station, New Haven, Connecticut.

WILMER TJOSSSEM—CPS assignee, CPS 5, Medical Lake, Washington.

DAVID WHITE—CPS assignee, Box 65, Glendora, California.

For Younger Young Friends

WHAT THE STRANGER SAID

Richard was fishing in the river. The truth of the matter was that he was playing "hookey" from school. He wasn't very worried about it, because he was pretty sure that no one cared enough to check up on his absence. Just the same, when he saw a great, tall, gaunt man walking toward him, he thought, "Now I'm going to catch it!" Instead, the man came and stood watching his bobbing line for a minute, then asked him if he had caught any fish yet. "No Sir," answered Richard.

Pretty soon Richard found himself talking to the stranger, a man who seemed very tired, and sad, even though his eyes twinkled as he talked with the boy about fishing. It was easy to talk to him. He surprised himself by telling the man that he was playing hookey.

"But why, Richard?" asked the man. "Don't you like to go to school?"

"Yes sir, I do. I wanted to go to school and then college, and someday maybe to be a teacher like my Uncle Jim," said Richard. "But what chance have I got to do all that?"

"What do you mean, Richard?" asked the man.

"Well, sir, it takes money to go to school and college, and we're poor."

"But even poor boys can get an education if they want it enough, can't they?"

"Not Negroes," answered Richard solemnly. Suddenly Richard was frightened. He had dared say that to a white man! He shivered, but the white man seemed not to notice. Only the sadness in his face deepened. "I know, son," he answered, thoughtfully. "But that is one of the reasons we are fighting this war—so Negroes will be free—free not only from slavery, but free to live their own lives, to have good jobs with good pay, free to study and learn to be what they want to be. Maybe, if we win this war, you *will* have a chance, Richard. God grant you may."

The tall sad man got to his feet, shook Richard's hand, and walked on up the river path. But he kept on thinking about Richard. "It won't come with the winning of the war," he said to himself. "Real freedom will come only when the rest of us understand that *all* men—black or white—are alike; that God is the Father of all men, black or white; that we are brothers."

That night in the little cabin where Richard lived with his mother and father and brothers and sisters, he told them about the stranger, and the things he had said. When he described the tall,

sad man to them his father said, "Son, do you know who the stranger was? That was Mr. Lincoln, the President."

This is only a make-believe story. But it might very well have happened. Abraham Lincoln believed in the American creed. He was sad because he knew that many Americans did not believe in it—at least, they did not live it. He knew that it would take a long time for people to learn to make the American creed real. Do you suppose he thought it would take a hundred years or more?

—From *News Letter*.

LET'S STOP AND THINK

This article expresses the concern of a group of about thirty young people composing the Young People's Society of the Russiaville Friends Meeting. We believe that we are not only a part of the world of tomorrow, but we, as young people, occupy a very vital place in the world of today. Our government recognizes the importance of the young people of America, not only by the protection it affords them, but also by the demands it is making upon them.

We love our country, and we believe it is the best place in all the world in which to live. And we want to do all we can to keep it that way. It is not perfect, however, and no one has a better right to criticize its policies than the youth. This is especially true since the decisions that are made will affect the youth more than anyone else. Surely there has been nothing proposed during the past fifty years that is more threatening to the welfare and protection of the American youth than the proposed peace time conscription. We are reluctant to speak of it as peace time conscription because we can see nothing in it that would make for peace. The very thought of conscription expresses our distrust in any peace plans that have been or will be made. Since peace time conscription could not possibly aid in the prosecution of the war, should we not wait until after the war is won, and people are able to think more clearly to effect any kind of legislation that will have such a far reaching effect on the future of our boys and girls?

Here are some specific reasons why we oppose conscription: 1. It has never made any country safe from attack. 2. It would make another war inevitable, we believe. 3. It would destroy individuality, initiative, and ability to think for one's self, which is so essential in a democracy. 4. It would mean the endorsement of things here at home that our boys are dying to eliminate abroad. 5. It would interfere with our whole educational system.

Our form of government is the pro-

duct of Christianity. It is founded upon faith in God and faith in our fellow men. These are inseparable. Peace time conscription would express distrust toward others which always follows a declining faith in God. Distrust is an insult and, as individuals or as a nation, we have no Christian right to insult.

LET'S STOP AND THINK

The Russiaville Friends Young People's Society.

NEW CO-OP LITERATURE

James Myers, Executive Secretary of the Industrial Division of the Federal Council of the Churches of Christ in America, has prepared a pamphlet, *Labor and Co-ops*. The price is fifteen cents.

This is an account for people committed to "collective bargaining," of how to use collective buying to reduce the cost of living and "give yourself a raise without asking the boss." Mr. Myers also tells about the experiences of co-operatives in other nations. The social invention of the Rochdale weavers in 1944 was a "working class discovery," which has spread to forty nations.

Through consumer cooperation, labor leaders are finding common interests with farmers and other vocations. This interest of labor producers in consumer-owned industry may have far-reaching consequences in the expectant days ahead.

* * * *

A pamphlet by Benson Y. Landis of The Cooperative League of the United States of America is entitled *Bethlehem and Rochdale*. The price is twenty-five cents.

This booklet tells the full story of the interest of Christian churches and leaders in economic cooperation for some hundred years. It tells about the Rochdale Sunday School Superintendent, John T. W. Mitchell, who became the world's first consumer prophet. It quotes Washington Gladden and Walter Rauschenbusch in the early years. Mr. Landis also describes the religious origins of the credit union movement.

Bethlehem and Rochdale contains the texts of official church resolutions, and a discussion of cooperation in the expectant days ahead. There are numerous pictures of historical leaders. There are also significant quotations from individual leaders.

These may be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York 10.

For men to be too long in office in a government, is to have too little regard to others, or the dignity of the state.

CATO.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

WISDOM FROM THE SAGES

(As rendered by William Penn)

*And Job answered and said, No doubt
but ye are the people, and wisdom shall
die with you.—Job 12: 1,2.*

* * * *

There is no being or place without
God.

PYTHAGORAS.

* * * *

Men should not forget the favors they
receive, nor remember those they do.
Three things are difficult, yet necessary
to be observed; to keep secrets, to for-
give injuries, and use time well.

* * * *

CHILON.

What thou does take ill in thy neigh-
bor; do not thy self.

PITTACUS.

* * * *

They who would rule safely must be
guarded by love, not arms.

PERIANDER.

* * * *

A little estate goes a great way with
men who are neither covetous nor prod-
igal.

DEMOCRITUS.

* * * *

Observe honesty in thy conversation,
more strictly than an oath. Seal words
with silence; silence with opportunity.

THE STOICS.

Such only are priests and prophets,
who have God in themselves. And his
laws are imprinted in their minds, and
the minds of all men.

THE STOICS.

* * * *

Those who live with fewest things,
and are contented, most nearly approach
God, who wants nothing.

THE STOICS.

* * * *

Luxury leads to debauchery, and de-
bauchery to violence. . . . Those who
reprove us are our best friends. Men
ought to preserve their bodies from
diseases by temperance; their souls from
ignorance by meditation: their wills
from vice by self-denial; and their
country from civil war by justice. It is
better to be loved than feared.

PYTHAGORAS.

* * * *

It is more just that one should follow
the advice of many, than that many the
mind of one.

MARCUS AURELIUS.

* * * *

Of my mother, I learned to be re-
ligious and bountiful, and to forbear,
not only to do, but to intend any evil:
to content myself with a spare diet, and
to fly all such excess as is incident to
great wealth.

MARCUS AURELIUS.

* * * *

Virgins should labor, as well as
young men, so their bodies being used
to exercise might be the stronger and
healthier. They should be denied any
portions, to the end that none might
make suit to them for their wealth, but

for their worth; by which means the
poor are taken as well as the rich: and
that their virtue might prefer them,
they should be denied the use of any
ornaments.

LYCURGUS.

* * * *

In response to the question "What is
the best frame of government?" Lysan-
der, the great law giver, answered,
"That where every man hath according
to his deserts."

* * * *

Before execution, his friends asked
him if there was any thing he wished to
say to his son? Yes, said he, let him not
hate my enemies, nor revenge my death:
I see it is better to sleep, on the earth
with peace, than with trouble upon the
softest bed.

PHOCION.

* * * *

I have no stronger garrison than the
affection of my people.

I would rather restrain the Greeks by
kindness, than fear.

ANTIGONUS.

* * * *

*O God of long patience, share with us
thy ample understanding of human
weakness and human strength so that
gentle determination may temper our
ways. Amen.*

MARGUERITTE HARMON BRO.

Righteousness exalteth a nation but
sin is a shame unto any people.

A bruised reed shall he not break, and
the smoking flax shall he not quench.

THE DEEP INFINITUDE

Out of the deep Infinitude,
As seeds from out a mighty pod,
Each human life in certitude
Is born a very child of God . . .

In this we live and daily move,
Our being has its home in him,
Our light doth his light daily prove,
A holy Flame, however dim . . .

If we but knew this mighty truth,
Strong, clear, and steadfast every day,
Life would be gay with vibrant youth
And all our worries melt away . . .

We would be wise and walk serene,
From hate and every harm set free,
In every blow a blessing glean,
In every man the Godhood see . . .

No threat of ill or fear could mar
Our inward well of wondrous peace,
No thought of death could quench the star
Of Life's incredible increase . . .

VINCENT BURNS.

ON THE DEATH OF THE PRESIDENT

"Captain! my Captain!"—so Walt Whitman sang
For Lincoln fallen; and so we today
Lament our leader dead while lilacs bloom.

But let us not alone lament: come build—
More resolutely still—the dream and deed
He lived to serve and died to consecrate.

We are the dead if we betray his dream:
One world made one at last in noble peace,
To live forever in the will of God.

E. MERRILL ROOT.

BIRD CHOIR

From meadow lark to mocking bird in tree . . .
From the largest bird to smallish chickadee . . .
All sing their sweet song of sacred rhapsody,
With love and in joyful, pulsing ecstasy
"Hailed with glory be—the Maker of small me!"

GEORGE FREND.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

NATIONAL FAMILY WEEK

MAY 6-13, 1945

WHY WE CELEBRATE FAMILY WEEK

Because the family provides anchorage of love and trust in a storm-tossed world. Men and women away from home think of their homes more than anything else.

Because the family is the foundation of the church and the nation. When families are divided, children neglected, and moral standards undermined, we need a renewal of family loyalty and integrity.

Because the family spirit provides the best hope for a world of brotherhood and reconciliation.

Because Family Week, observed across the nation, can enable home and church to work together more effectively.

THINGS A FAMILY CAN DO

Strengthen home ties in every possible way. Maintain close and loving ties with those who are away, through correspondence, sharing of interests, and prayers for one another.

Develop the family council method of talking things over. Work out democratic agreements on home duties, recreation, hobbies, and family budget, stewardship, the car, the radio and other matters of common interest.

Cultivate the presence of God in daily life. Family devotions add strength and happiness to home life. Having absent members included in plans and having the same materials used by those at home and those away, creates a feeling of being united in the presence of God.

Help some new family or some lonely individual to find neighborliness and Christian comradeship.

Do something as a family to help overcome racial and economic barriers.

Share as a family in some form of community service.

Cooperate in church plans for Family Week in church and community.

II. THINGS A CHURCH CAN DO

Plan for enrichment of family life. Make this an important part of the church's regular program. Fix responsibility for developing and directing such a family life program on a competent committee or person. Cultivate close cooperation of home and church.

Feature family life in public services. In sermons, worship themes, and forums,

emphasize Christian family life. Provide for children and youth to participate.

Provide a reading table or book shelf of family life materials.

Plan courses, clubs, fellowship. Parents and homemakers need help. So do young people looking toward marriage.

Provide a program of fellowship and mutual help for the wives and the families of service men.

Welcome new families in the community by calling, or by a reception for them. Help outgoing families to find new church homes. Counsel families meeting difficulties.

Use the Church-Night-at-Home-Plan. The plan and materials in the booklet, *Pages of Power for Family Living*, are especially adapted to families with school age children. Price two cents or one cent in quantity.

Celebrate reunion of families. Have special thanksgiving, prayers, welcome, and plans in the church for families reunited after wartime separation.

Taken from pamphlet, *Family Week*, issued by the International Council of Religious Education.

SUGGESTIONS FOR FAMILY WORSHIP

TO BE VALUABLE, WORSHIP MUST BE

1. Enjoyed by all members of the family.

2. Entered into willingly and gladly.

If the worship gives spiritual food to each level of maturity, it *will* be enjoyed. To enter into family worship gladly, each person must recognize the value of it. Those who are old enough should understand the reasons for family worship as well as merely liking it. This will help them enter into it wholeheartedly.

What shall parents give as the reasons for family worship? We suggest these:

1. The greatest joy in the world and the real reason for living is to find that unimaginably great power and fellowship we call God. In family worship we wait quietly for that power.

2. Receiving that power (feeling the presence of God) will make all our life happier. The day will be more joyous. We shall be able to make other people happy.

WHAT SHALL WE DO AT FAMILY WORSHIP?

1. To direct the thoughts for meditation, a well selected portion of Scripture might be read. Only a few verses on one subject is better than a whole chapter. Devotional books with daily readings are very helpful, such as: *Quaker Meditations Number II*, 35 cents; *Abundant Living* by E. Stanley Jones, \$1; *Thoughts of God*, issued quarterly, 15 cents per quarter.

2. Use music and words to express our spirit of worship, our gratitude for God's presence. Such words should be simple enough to be understood by the pre-school child. Let all the family sing simple, childlike songs of praise such as: "Fairest Lord Jesus," "For the Beauty of the Earth," and "This is My Father's World." Joyful verses from the Psalms may be spoken, such as: *We give thanks unto thee, O God; We give thanks.—Psalm 75:1. How precious is thy love, O God!—Psalm 30:7.*

3. Wait on the Lord. It is difficult to find words that will be interesting to all ages from the cradle to the grave, but there is a language that all ages understand. It is the language of the Spirit, the language of love and fellowship. If the family draws closely together in a circle of love, the youngest child can feel it. If in that circle, parents can give themselves wholly and completely to the adoration of God and to waiting for him, even forgetting for a few moments the members of the family, they will be swept with a great power that will knit the family together in a sweetness of unity. Waiting on the Lord is the heart of true family worship.

THE TIME AND PLACE FOR FAMILY WORSHIP

The above suggestions indicate that family worship cannot be hurried; the participants must be relaxed. This means that they must plan ahead for the worship time so it will not seem like an interruption of work and play. It should not be done when people have something on their minds they must hurry to—like school or business. Perhaps in the evening just before the children's bedtime would be suitable. If it can be done the same time each day the very habit can come to induce the worship feeling.

Likewise, it will help to have the worship usually in the same place—around a fire in the fireplace or a cozy corner of the room where there may be kept or set up religious pictures or books.

Each member of the family should be seated comfortably to aid relaxation and attention. Avoid eyes being strained by looking toward windows. Have the at-

mosphere good, pure, fresh, and a comfortable temperature if possible.

LITERATURE

There is a vast supply of pamphlets and books available covering every phase of family life. Write Cecil E. Haworth 213 Edgedale Drive, High Point, North Carolina.

Forum

Editor, THE AMERICAN FRIEND:

It not being my custom to write correspondence on the Sabbath, I make an exception in this instance, seeing that if we were in company I should be willing to discuss the present subject on the Sabbath. The subject is, "The Foundation Principle on Which Non-participation in War Rests." In the April 20, 1944, AMERICAN FRIEND, Cecil Hinshaw defends his former article, which claims the foundation to be, "the attainment of Christian perfection and total union with Christ."

Now there is no doubt that this is a suitable basis on which to stand, but it is not sufficient for a foundation life principle, because it does not cover enough ground to answer fully the situation, which is shown by Wendell S. Clappitt's article in THE AMERICAN FRIEND, June 1, 1944, where he introduces the case of followers and servants of Christ who have not yet reached the perfection which is attainable.

I am not writing to uphold any accepted or established basis for non-participation in war, but rather to show the foundation principles upon which all may base their actions, regardless of membership or affiliation with human organizations. These principles are set forth in St. John 18:36, in Christ's trial before Pilate. Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence."

Two points stand out clearly to the observant mind. First, the source of the kingdom, and consequently its source of power. Christ's kingdom being for the purpose of disseminating a spirit of love universally, his followers cannot take part with those who would spread an opposite spirit of destruction. Second, the quality of the kingdom and its consequent method, or spirit of action. Christ's kingdom does not rise from worldly origins, but from above as he said so it does not use worldly power supplied by armies for itself, and not using them for itself, it does not help others to use them for their purposes.

Now all of Christ's servants are in his

kingdom and under his authority, including both the perfect and the babes in Christ and, being in that kingdom of love divine, all are under the same obligations and blessings. Moreover, when babes perform the functions of adults, they are worthy of double honor for their much greater effort.

To speak on a much wider scope, the great all inclusive foundation is "holiness" which takes in all problems and all situations, including war. The question to ask and answer is, "Will it help me to be more holy, more fitted to live with, and dwell among those who have gone before to the place where Christ dwells in all his ancient holiness? Subconsciously, we judge Christ by his company on earth. This is wrong. "Be ye holy, for I am holy." "Holy, Holy, Holy is the Lord."

We must not try to lead people faster than they can walk. "Let every man be fully persuaded in his own mind."

J. E. SPENCER.

Norwich, Ontario, Canada.

Book Review

THE CRISIS OF FAITH

BY STANLEY ROMAINE HOPPER

Abingdon-Cokesbury Press, Nashville, Tennessee, 1944. 328 pp., \$2.75

This book was chosen the best among some four hundred religious manuscripts submitted by new writers. Dr. Stanley Hopper is the newly appointed head of the department of Christian ethics at Drew University. Any work that can make such an eminent place for itself, among so many writers, should be studied by the leaders in the field of religion. Although this book deals with the religious element of life, it should be classified in a general field now known as Philosophy of Civilization.

It is apparent to nearly all people that there is something wrong with our society. The great question is, what is wrong? Have we been on the wrong path altogether? Is there something fundamentally shallow in the faith that has lead society thus far in the development of human culture? Or is this crisis that we face, merely a midnight hour of civilization, a trial, or a parting of the way? It seems to me that these might have been some of the questions Dr. Hopper had in mind when he was writing this book.

A multitude of sources, ancient and modern, poetry and prose, American and European, have yielded what could be wrung from them. This makes the book a rich compilation of source materials.

There is a real danger of the German

accusation being true, "Culture, having lost its soul, becomes civilization," unless we soon find the focal point of the crisis. Enlightened reason which produces civilization: must not depersonalize man, or reduce him to the abstract, or dominate him in any way, for when this happens, reason becomes nonsense. Cultures do arise and decline, they have in the past, likely will in the future, but the reason for this process is a lack of an inner principle of control.

Professor Hopper does not lead us to the problem and then leave us there. In the second part of the book he endeavors to synthesize the meaning of the crisis and to present a Christian solution to the problem. "As Augustine prayed for chastity and continency, so we would pray that God might make us Christians—but not yet." We like to view the cross as a symbol, but one does not gain a point of vantage by viewing the cross as a symbol, we must fellowship in its suffering. The crisis of our faith has come about because, too often, man has been merely viewing and not sharing in the suffering of the cross. Jesus Christ and his way is the turning point of history, it is as mankind has faith in him that the problem will be solved. Faith is an act, an act that involves the total being. The crisis of culture is always a crisis of faith. Our civilization has been in full retreat from the Cross, now finds itself nailed upon a cross. It will die. But if man finds at the crucifixion a firm confidence in God as the sustainer of life, there will be a resurrection.

ELDON L. FARMER.

(Eldon Farmer was formerly a minister of Indiana Yearly Meeting.)

Quaker books for adults and for young readers are suggested in a leaflet just issued by the Evanston Meeting of Friends. Nationally recognized Quakers advised the compilers of the list in regard to books which they thought should be included. For a copy, address Evanston Meeting of Friends, 1010 Greenleaf Street, Evanston, Illinois. Price—five cents.

SUNDAY SCHOOL LESSON

(Continued from page 142)

ments affected by their origin—whether or not they were written by the finger of God, or if Moses under inspiration gleaned them from the best thinking of his day?

3. What were some of the mistakes by which Solomon's kingdom was brought to ruin?

4. Do we see evidences that the United States is making similar mistakes?

P. M. T.

QUAKERDOM • AT • LARGE

William J. Sayers, minister of Muncie Friends Meeting, was elected vice-president of the Indiana State Pastors Conference, 1945-1946.

* * * *

Dr. W. O. Mendenhall, who has been visiting among Friends' meetings and groups in England and Scotland, returned to this country on March 30.

* * * *

Friends are reminded that due to war time conditions, mail is often delayed. THE AMERICAN FRIEND is arriving late to many addresses although the time of mailing from Richmond is the same as ever.

* * * *

Joseph Compton of Marion, Indiana, and well known among young Friends of Indiana, directs the Friends' choirs and those of the city schools. On Easter Sunday afternoon combined choirs, under his direction rendered Stainer's "Crucifixion."

* * * *

An experiment in overcoming the one-crop cotton system by making farm machinery available for rent within small communities is being carried on by the Friends' agricultural rehabilitation program at the Little River Farm in South Carolina.

* * * *

Gilbert F. White has been appointed Assistant Executive Secretary of the AFSC at the meeting of the Board of Directors on March 7. He will assume his new responsibilities when he has completed his work with the Foreign Service Section of AFSC.

* * * *

Correcting an error in an earlier statement, it is reported that there are four hundred and ninety-seven Conscientious Objectors under Quaker administration now working in mental hospitals and institutions. The total number of CO's engaged in this kind of work reaches nearly two thousand.

* * * *

A sixteen mm. moving picture film, *Courageous Mr. Penn*, is now available at \$17.50 for one day's use. It may be ordered through Bell and Howell Company, 1801-1815 Larchmont Avenue, Chicago. For an estimate of its value, Friends may write to Sylvester Jones, 1205 Harris Trust Building, Chicago, who has used it.

* * * *

The United Nations Conference at San Francisco on April 25 may produce literature superseding the text of the Dumbarton Oaks Proposals. But those

proposals will still be in the center of discussion for some time. The Peace Board of the Five Years Meeting, 101 South Eighth Street, Richmond, Indiana, has a limited supply of free copies.

* * * *

In *Fellowship* for April, A. J. Muste writes on "Dumbarton Oaks or Chaos?" The entire April issue is devoted to his discussion. It is a clear, broad coverage of the problems involved in world organization. Friends will do well to order it at ten cents each from The Fellowship of Reconciliation, 2929 Broadway, New York 25, New York.

* * * *

The Light Within as Redemptive Power is the subject of the printed William Penn Lecture given at Philadelphia Yearly Meeting this year by Cecil E. Hinshaw, President of William Penn College, Oskaloosa, Iowa. It may be had at ten cents by ordering from Friends Bookstore, 304 Arch Street, Philadelphia.

* * * *

Leonore Goodenow, director of Scatergood Friends Secondary School in Iowa, was a welcome visitor in Richmond, Indiana, recently. The new school is an enthusiastic cooperative affair with students and faculty joining in its development. It is an all-Friends enterprise. A business man of Cedar Rapids has given the school a new water system.

* * * *

Milton and Freda Hadley, having served as director and hostess respectively of Quaker Hill, moved to North Carolina to serve Springfield Meeting as of April first. Their services to Quaker Hill have been highly appreciated. Charles and Lucile Thomas will live at Quaker Hill and serve in the same capacity for the months of April and May. Arrangements for the summer program are being effected.

* * * *

Horace G. Alexander, representative of the Friends Service Council in London, arrived in Philadelphia March 26. He will visit the Philadelphia, New York and Baltimore Yearly Meetings during the next week, and will make Pendle Hill his headquarters. On April 16 he leaves for California to attend the San Francisco Conference, after which he will return to the east coast, stopping at Richmond, Indiana, on the way. He expects to be in this country about three months.

* * * *

Friends of Odessa Rayle will be glad to hear from her through THE AMERICAN FRIEND. After commending the

paper she exhorts Friends to faithful observance of the eleventh commandment, "Love one another," showing the ways in which the observance of that command will meet the requirement of the other ten commandments and resolve our human problems. She resides with her daughter, Corona Rayle Cook, Portland, Maine.

* * * *

The Social and Industrial Section of the Seattle Service Committee has been holding Saturday work parties, under the leadership of Floyd Schmoe. One or two carloads of young people go out to the home of a returned Japanese American interne, and help him get his house in order. They scrub floors, paint, replace glass in windows, and help get truck gardens started. For a month, several young men took turns spending the night with a returned interne who had been threatened. Others have accompanied Japanese - Americans to neighborhoods where the feeling against them was very strong.

* * * *

At the annual meeting of Detroit Monthly Meeting, on Third Month, eleventh, Errol Elliott, Editor of THE AMERICAN FRIEND, gave an address on the subject of "Trends Among Friends." New officers for the coming year are George Sharpless, Ella Smith and Robert Cahill as Overseers, Dorothy Johnson, Treasurer, and William H. Adams, Clerk. The report of the American Friends Service Committee workroom, a joint enterprise of this Meeting and First Friends Church, showed total shipments of more than three tons of finished clothing and other articles of apparel during 1944. Thirty-eight groups other than the two Friends' Meetings are cooperating in this work.

NEWS OF OUR MEETINGS

From April 8-15, William J. Sayers, minister of Muncie, Indiana, Friends Meeting, conducted a series of meetings for the Marion, Indiana, Friends Adams Street Meeting. Murray C. Johnson is minister of the Marion Meeting.

* * * *

The Friendsville, Tennessee, Meeting was recently recognized by a prominent article in *The Maryville and Alcoa Times*. The story traced its history from the settlement in 1800 in Blount County. Richard R. Newby, the present minister of the Meeting, has served widely among Friends of the Five Years Meeting.

At the Easter service of the Stillwell, Indiana, Friends Meeting a special program was presented by the young people under the direction of Bertha Clark, the Sunday School superintendent. The pastor told of the observance of Good Friday and Easter Sunday in continental Europe and countries he had visited.

* * * *

The Loyal Crusaders, the young women's missionary society of the Jonesboro, Indiana, Friends Meeting, is an unusually active group. A business meeting is held each month when the lessons from the study book are given and time is spent in sewing. Another meeting is held each month for sewing and knitting, and the group has sent sweaters, caps, and snowsuits to the Service Committee, as well as making two afghans. As an Easter project the group is sponsoring the "Togs in A Towel" project. A Christmas box was sent to Tennessee. They contribute regularly to the general and special missions fund. Plans are being made for the annual mother-daughter dinner to be held in May.

* * * *

The Committee on Christian Education and the Pastoral Committee of the Dublin, Indiana, Friends Meeting, stressed a program of evangelism during the month of March. Short, inspirational talks were given each Sunday before the Sunday School, the teachers emphasized evangelism and the minister carried out the same theme in the worship service. The last Sunday was decision day when the minister spoke on The Supreme Decision. Several Friends of varying age spoke of what that decision meant to them. Five young people made the decision at this service, with many more following in the young people's group. Logan Smith, minister of the Fountain City Meeting, had spoken to the young people's group through the month on the Message of the Cross.

* * * *

Donald B. Spitler, pastor of First Friends Church of Long Beach, California, spoke helpfully at the Pasadena Quarterly Meeting held in Pasadena, and at the Quarterly Meeting held at Fresno. On Easter Sunday twenty-six active members were welcomed into the fellowship, and a number of babies were dedicated. On Good Friday evening, the choir presented the sacred cantata, *Olivet to Calvary*. April 1 being the beginning of the new church year, new officers and committees were appointed by the Nominating Committee of the Monthly Meeting. Esther Davis, new president of our Woman's Missionary Union invited the newly appointed officers to her home on April 3, where plans for the coming year were discussed and a social hour enjoyed.

The meeting for worship at St. Petersburg, Florida, Friends Meeting is a true time of real spiritual refreshment, a number taking vocal part. First Day School is held before this service and is attended by a large part of the worshipers, many of whom are not Friends. Dr. Matthew F. Woodard of Richmond, Virginia, was the first leader of First Day School, giving deeply spiritual messages. Caroline Jacob's book, *The Road to Our Meetinghouse*, has found a number of interested readers here, and the author was asked to take two sessions of First Day School to interpret this book. She depicted the progress of the Christian church through the centuries, particularly the rise of Quakerism and its divisions to the present time. At the present time, Walter W. Haviland is now leading the class, dealing with the subject, "Religions, Religion, Bibles, The Bible."

* * * *

Glens Falls Friends Meeting, New York, has had a Quaker Book Review and character study series this winter, there having been meetings devoted to William Penn, Allen Jay, John Woolman, and Tom Kelly's Testament of Devotion. Recently a discussion group for older people on Quaker customs and the Discipline and also a mid-week unprogrammed meeting for worship have been started, and good interest has been shown. Since September Cecil E. Pearson has served as pastor of South Glens Falls and Fort Edward Friends Meetings as well as of Glens Falls Meeting. Among visitors to Glens Falls have been Jennie Callister, Thomas Harvey Haines, and Robert Simpkin. Glens Falls Meeting sent over three hundred pounds of garments and bedding to the American Friends Service Committee. Two new groups from other churches have been interested and are now working.

* * * *

Easter Services at Friends Memorial Church at Muncie, Indiana, began with a sunrise meeting which was attended by over fifty persons. This was followed by an Easter breakfast when the group had increased to nearly a hundred. Arlie Wells spoke inspiringly on Joseph's Garden at this service. The Bible School and meeting for worship were well attended, and nine persons were received into membership at the latter service. The Young Friends choir under the direction of Laura Hastings, sang the anthem, "He Liveth Again." Over twelve hundred persons were in attendance at the combined services. A large group of young people participated in the Christian Endeavor meeting, led by Flora T. Sayers. The topic was, "Having the Easter Spirit Throughout The Year." Some of the points covered were: growing constantly, new hope,

bearing fruit, greater faith, appreciation of opportunities as Friends. A social period and refreshments followed.

* * * *

At a Tea meeting on March 11, St. Petersburg Friends heard Elbert Russell on the subject, The Spirit of Quakerism. To the many non-Friends in attendance, it was informative in its resume of Quaker beliefs and traditions. Dr. and Mrs. Russell have added greatly to the fine spirit and fellowship of the meeting for worship for several weeks. Professor E. P. Trueblood of Richmond, Indiana, was in attendance at the special meeting on First Day, as was also Charles Hurrey, one of the ambassadors on the Florida Chain of Missionary Assemblies which just closed. Other guests at First Day meetings were Sam Snipes of Philadelphia, and Herschel Mendenhall of Earlham, Iowa. On March 9 a covered dish luncheon was held honoring John Benjamin and Ella S. Park of Horsham, Pa., on their fiftieth wedding anniversary. A fish fry and bazaar was held, the proceeds of more than eighty dollars being used for materials for Service Committee sewing. Two large boxes were sent on March 16 to Philadelphia.

* * * *

Fairfield Quarterly Meeting of Western Yearly Meeting held an Institute on Christian Education with Percy M. Thomas, Lillian White Shepard, Charles F. Thomas and Carolyn E. Cox representing Christian Education Department of the Five Years Meeting as faculty. In the morning, they went to local Sunday Schools and meetings for worship, visiting classes, making constructive criticisms, observations, and suggestions, and messages at the worship services were brought by Percy M. Thomas at Valley Mills and Charles F. Thomas at Center. Fairfield Meeting was host to the other three Meetings at a basket dinner, followed by a general session, which adjourned for an hour of group conferences. The Meeting greatly appreciated the services of the Institute and it was felt to be a very profitable day. Class visitation was thought to be especially valuable, as well as the panel discussion and the separate age group meetings. This team from the central offices is recommended to other Meetings. Special music was given by Phyllis Davis of Westfield and Martha Kellum of Fairfield. Edwin Barker is pastor of Fairfield Meeting.

* * * *

In March, Des Moines Friends held their second annual Sunday evening fellowship forum series. A well-planned program and capable leadership helped to insure excellent attendance and interest, the average attendance being near one hundred seventy-five. For the two class and discussion groups, meet-

ing at 5 p.m., the leaders were Arthur J. Mekeel, dean of William Penn College, on the subject, "Gleanings from Quaker History," and A. T. DeGroot, professor of Bible at Drake University, on the subject, "The Story of Jesus as Told by His Friends." A children's activity group was led by local workers. The social committee was in charge from 5:50 to 6:30 when a light lunch was served.

In the larger assembly, held at 6:30, the following speakers were presented: Merle L. Davis, of Richmond, Indiana, who showed motion pictures and spoke on "Friends' Work in Cuba;" Rabbi Louis J. Cashdan, of Des Moines, on "The World in Transition;" Suzanne C. Engelmann, former German educator, now instructor at Smith College, on "Will Religion Survive in Germany?" and Haridas T. Muzumdar, native of India, now professor at William Penn College, who spoke on "Soul Force—Design for Living."

Excellent music was provided by Willard E. Haines, tenor, from the Ames CPS camp, the Simpson College String Ensemble, and students from Drake College of Fine Arts, including Donna Washington, Negro, pianist and mezzo-soprano. Hazel McKim was chairman of the planning committee. The young people who were home from college were in charge of an early Easter service. In the regular morning meeting, the pastor, James R. Furbay, welcomed thirty-eight new members who had been lately received by the Monthly Meeting.

RELIGIOUS NEWS

Southern Baptist churches are circulating petitions among their membership asking that religious liberty for all peoples be written into any international constitution adopted at the United Nations Conference in San Francisco.

* * * *

In the March 31 issue of *Liberty* is an article on Conscientious Objectors, "They Also Serve." It depicts, from the viewpoint of an understanding, though objective observer, the story of service by C.O.'s. Readers will find the story of considerable interest.

* * * *

Pope Pius XII, speaking to seventy-five thousand persons gathered in St. Peter's Square for the close of special Lenten penitential observances, condemned the "idolatry of absolute nationalism" and the "pride of race and blood."

* * * *

A headline in the *New York Times* of February 28 reported: "Four hundred dying of hunger in Rotterdam daily." Another headline, a few days earlier said: "Netherland cities ruled by famine

—residents seeking food in country die on roads."

* * * *

A new pamphlet *From Cleveland to San Francisco* depicts the point of view of the Commission on a Just and Durable Peace of the Federal Council of Churches, 297 Fourth Avenue, New York. It may be ordered from them at ten cents per copy.

* * * *

In a California school, one month after Pearl Harbor, a Japanese boy was elected president, despite the more insular-minded parents and teachers. This was democracy in practice. When they return to the life from which they were so abruptly torn, the American-Japanese are certainly entitled to all the respect which a free and democratic people can show them. We take it for granted that the Nisei will forgive us. They have committed no crime. Have we?—From an editorial in the *Los Angeles Collegian*.

* * * *

The battle has passed far beyond Normandy, but ambushed death still remains for the civilians in the form of mines. Fields, sides of roads, houses and even ruins are heavily mined throughout all of this region, and accidents occur daily. Harvesting the crops that escaped destruction was last fall a perilous undertaking. To save the po-

tatoes, the method was adopted of taking the oldest horse in the village and making it drag a roller about eight or nine yards off, while the driver followed a safe distance behind. If the horse was not blown up, the roller touched off the mines, and the potatoes could be gathered.

BIRTHS

CARR—To Byron D. and Lois Morgan Carr, a daughter, Carolyn Sue, on March 10, at Corpus Christi, Texas.

CATES—To Benjamin H. Jr. and Edna Ruth Winder Cates of East Vassalboro, Maine, on February 18, at Philadelphia, Pennsylvania, a son, Robert Leslie.

LAMPMAN—To Robert and Faye Griggs Lampman of Marshalltown, Iowa, a daughter, Donna Jean, on March 22.

PATTERSON—To George A. and Dortha Carter Patterson, a son, James Carl, on March 9, at Worthington, Ohio.

MARRIAGES

CRISMAN-MILLER — Abigail Miller, daughter of Dr. Carl and Ethel Miller of Salem, Oregon, and Leo Crisman, son of Mr. and Mrs. Ross Crisman of Cames, Washington, at Salem, Oregon, March 12, with Charles C. Haworth officiating.

KILLINGER-WILLIAMS—Miriam Pauline Williams of Oskaloosa, Iowa, daughter of Roy S. and Ada C. Williams, to George Killinger Jr. of Carson, Iowa, on March 25. John Harvey, pastor of College Avenue Friends Meeting, conducted the service.

Get the Entire Set of Eight Great Books

The AMERICAN PULPIT Series

25¢

EACH

\$2

FOR THE
SET



8

VOLUMES OF

8

SERMONS EACH

These pocket-size books are not great in size, but great in content. Each 128-page book contains eight inspiring, full-length sermons from the pulpits of some great moral and spiritual leaders of American Protestantism. These 64 men lay bare the riches of God's Word—treasures that are yours for the taking—spiritual wealth sorely needed in a bankrupt world.

Including messages from:

RUFUS JONES Book 8; and ELBERT RUSSELL Book 3.

Order any or all from your bookstore

ABINGDON-COKESBURY PRESS

NASHVILLE 2, TENN.

OLSON-LAWRENCE—Vivian V. Lawrence, daughter of Mr. and Mrs. E. E. Lawrence of Laurel, Iowa, and Wayne C. Olson, son of Harry and Florence Olson of Marshalltown, Iowa, on March 25 in the Friends Church at Marshalltown, Iowa, with Orval H. Cox officiating.

DEATHS

BLAIR—Hulda Sheldon Blair on March 30 at her home in Iowa Falls, Iowa, at the age of eighty-six years. She was the daughter of Thomas and Henrietta Sheldon and was a member of the Friends Meeting. She was united in marriage to Daniel Blair who preceded her in death in 1935. Surviving are two sons, Lonnie M. Blair of Iowa Falls and Coy S. Blair of Minneapolis; two brothers, William of Wheatland, N. D., and Frank Sheldon of Eldora; four grandchildren and four great grandchildren. Services were conducted by Harvey Moon of Hudson, Iowa; burial made at Iowa Falls.

EDSALL—Horace P. Edsall at his home in Marshalltown, Iowa, on March 11. He was born in Columbiana County, Ohio, in 1858. Surviving are his wife, Ruth Raley Edsall, one daughter, and four sons. Services were held in the church with Orval H. Cox in charge.

LAWRENCE—Elmer Lawrence, son of Stephen and Julia Ann Lawrence, on March 6, at League City, Texas, at the age of eighty-two years. He was born in Grant County, Indiana, and lived in Kansas before going to Texas in 1907. He is survived by his wife, Eliza Jane Harvey; a daughter, Maurine Lawrence Clark of Friendswood; two sons, Wilfrid Elmer and Everett Russell of League City, eight grandchildren, and one sister, Sarah Pemberton of Damascus, Ohio. He was a birthright Friend and was active in helping in the settlement of Friends in this section. Burial was in Friendswood cemetery.

ROBERTS—Albert Samuel Roberts on March 21, at Liberty, Indiana, at the age of sixty-five years. He was the son of Zeno and Elizabeth Borradaile Roberts. He was a member of Salem Friends Meeting, and served for a number of years as Presiding Clerk and teacher of the adult Bible class. He is survived by his wife, Bertha Lee Roberts; a brother; a niece and nephew. Irvin Stegall and Elbert L. Portis were in charge of the services.

SMITH—Lillie Belle Smith on March 8, at the home of her daughter, Ethel Miller, Salem, Oregon, at the age of seventy-eight years. With her husband, Robert Smith, who preceded her in death nine years ago, she joined the Friends Church almost fifty years ago. From that time until his death, they were actively engaged in pastoral work in Kansas and Oregon Yearly Meetings. Services were held at Salem, Oregon, with Charles C. Haworth in charge, assisted by John J. Trachsel, pastor of South Salem Meeting.

WHITE—Emily Sisson White at her home in Providence, Rhode Island, on March 19, aged eighty-nine years. She was the daughter of Asa and Mary Peck Sisson and was a lifelong member of the Society of Friends. Emily and Willis White celebrated their sixty-second wedding anniversary on February 21. Besides the husband, she is survived by two daughters, Mary Flagg of Phoenix, Arizona, and Louisa White of Providence; two sons, Charles White of

Cumberland and Edward White of Providence; eleven grandchildren and nine great grandchildren. Services were held at the Friends meetinghouse.

WANTED — Counselors and Head Counselors for THE FRIENDS CAMPS, Camp Dark Waters and Camp Onas. Accommodations for married couples. Applicants with children considered. Address John W. Parker, Director, Westtown School, Westtown, Penna.

WANTED TO BUY
PAINTINGS by **EDWARD HICKS**—Bucks County Pennsylvania Quaker artist (1780-1849). Kindly describe subject and condition and also state price.

ROBERT CARLEN
323 S. 16th Street
Philadelphia 2, Pa.

WHEAT GERM FOR VITALITY

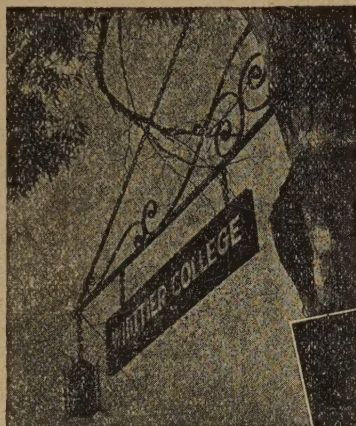
Are you run down? Do you need a "lift"? Possibly your diet is lacking in enough vitamin B-1. Enrich your food with two heaping tablespoons daily of Hayden's Wheat Germ. Mail me \$1.00 (\$1.15 west of Rockies) for four 10 oz. packages, fresh from the mill. Perry Hayden, President Hayden Flour Mills, Dept. AF, Tecumseh, Michigan.

Nicholson
Printing Co.

Founded
1870

Commercial Printing
Publications, Bookbinding
Printers of "The American Friend"

26, 28, 30 North Ninth Street
Richmond, Indiana



In Southern California

"Higher Education with a constant overtone of Quaker Responsibility in the Social Order."

Highest Academic Accrediting
Recognized by
Association of
American Universities
American Association of
University Women

For Bulletin, address the Registrar

WHITTIER COLLEGE, Whittier, California



"Let their learning be liberal. Spare no cost, for by such parsimony all is lost that is saved; but let it be useful knowledge such as is consistent with truth and godliness."

—WILLIAM PENN.

WILLIAM PENN COLLEGE

OSKALOOSA, IOWA

WESTTOWN SCHOOL

Established 1799

The founders of Westtown planned a school in the country where the environment could be determined within the school itself. This foresight has resulted in a community that is especially planned for the education of boys and girls. The rural setting offers a rich variety of activities for the teen age.

For further information write to

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania



PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue. Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4901.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a.m.; Morning Worship, 10:45 a.m. Herbert Huffman, Minister, Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitzer, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parrshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

Albert L. Copeland.....Knightstown, Indiana
Chairman
James R. Furbay.....Des Moines, Iowa
J. Hoge Ricks.....Richmond, Virginia

Subscription Price \$1.50 per Year
Single Copies, 10 Cents
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to

EDITOR, AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Irene D. Stranahan, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

GEORGE SCHOOL Enrollment of Friends' Children

A FRIENDS'
COEDUCATIONAL
BOARDING SCHOOL

Applications must be received before Fourth Month 1st (previous years Fifth Month 1st) to ensure reserving places for children of Friends. At that time the enrollment will be completed and a waiting list established. The Committee on George School is anxious to serve the needs of children of our Society. The Scholarship Committee is considering applications during Third and Fourth Months. For a catalogue and application blanks address—

GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.